2¢ Rock K-5 (1934-) 1947 AF16 Southwest China AF16

T'ang dynasty (889–904). Annually in the first moon the peasants of the sub-districts of Ta-yen li, Pai-ma li, La-sha li and La-p'iao li repaired to that temple to worship the spirits of the mountains, rivers, earth and grain.

Hsiang Shan 象山 (Elephant Mountain), called in Na-khi, Gyi-wùa Ngyu, named after the village of Gyi-wua situated to the north of the Lung-wang Miao 龍王廟 (Dragon king Temple), is three li north of the city, and resembles a reclining elephant. It is therefore also called the Hsiang-mien Shan 象眠山 (Sleeping elephant Mountain); the city is situated at its southern point. There are several springs called Hsiang ch'üan 象泉 (Elephant springs) at its foot which are the source of the Yü Ho 玉河 (Jade Stream) The Ngu-lu gyi of the Na-khi; these springs are five li north-west of Li-chiang and are also the source of the Yang-kung Chiang 漾工江 of Ho-ch'ing.

Chih Shan 芝山 is called in Na-khi, Khyu-t'o-llü Ngyu, from the monastery Khyu-t'o-llü which is situated on its slope (PLATE 64). Its ancient name was Chieh-t'o-lin 解脫林. This mountain is to the south of the snow range and is part of its southern spur. One of its summits is called Tzu-kai-feng 紫蓋峯, and another Chao-yang-kang 朝陽岡, while a certain cliff has the name of Shih-tzu ngai 獅子巖 (Lion cliff). The easiest approach to the mountain is from Pai-sha (Boa-shi), south-west of which it is situated. It lies between the village of Shu-ho 東河 and Pai-sha and adjoins the mountain on which Huang-shan shao 黃山哨 is located. At its foot nestles the hamlet of A-chung-wùa. In the possession of the Mu family is a work on this mountain called *Chih-shan yün-kuo-chi* 芝山雲過集, written in 1628 by the most famous of all the Na-khi chiefs, Mu Sheng-pai 木生白. A copy of this work is in my library.

Among the maze of hills which compose Chih Shan is the lamasery Fu-kuo Ssu 福國寺,[4] which possesses an abbot's reception hall. To the left of the lamasery is a spring called Pai-lu ch'üan 白鹿泉 (White deer spring) and a pond called Han-yüeh Hu 涵月湖 (Submerged moon pond), also a cliff called Pei-tou ngai 北斗崖 (Dipper cliff) and a hill called Tan-feng-luan 丹鳳巒 (Phœnix peak). To the right there is a mountain rim called Tan-hsia-wu 丹霞塢 (Red cloud embankment), a hill called Yü-yin-feng 玉印峯 (Jade seal hill), and a pond called Lao-t'an 老潭 (Old pool). In front of the lamasery there is a mountain called Ts'ui-po Shan 翠柏山 (Green cypress Mountain). All this is engraved on a memorial stone, written by the Ho-ch'ing magistrate, Chang Hsüeh-mou 張學懋.[5]

Ma-tso-shu Shan 馬左墅山 is 30 li south of Li-chiang. The Na-khi pasture their cattle on this mountain.

San-pi-wai-lung Shan 珊羽外龍山 is the famous Wen-pi Shan 文筆山, a triangular peak 15 li west of Li-chiang. It is the Sä-bpi zhĕr nv-lv of the Na-

P'u-te t'an has been abandoned as a place of worship, as each village has its own *d'o*. It is possible that the members of the P'u-dtu clan are the descendants of the original inhabitants of the region, namely the P'u tribe, who adopted the Na-khi custom of propitiating Heaven.

[4] The name was given to the lamasery by the Ming Emperor Hsi Tsung (1621–1627).

[5] This memorial stone is built into the wall immediately beyond the main entrance to the temple. It is dated the seventh year of Ming T'ien-ch'i (1627) and gives the name of every hill, cliff and grotto.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
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But Chung-tien is essentially a grazing country. Everywhere one sees large herds and flocks of live stock—yaks, cattle, ponies, mules, sheep, and pigs. The breed of ponies is considered a good one, and mules and ponies are taken nearly every year to Bhamo for sale. Rice and sugar are the chief imports, brought in by Chinese traders from Ho-ch'ing Chou. No doubt the district would be very prosperous if it were not ground down by the lamas.

The natives of Chung-tien are of a different race from those of Mi-li. The latter belong to the semi-Tibetan family which it is convenient to call Hsi-fan. I was told that there were two different tribes in the Mi-li state, called K'a-mi and P'rü-mi respectively. The inhabitants of Chung-tien are of the genuine Tibetan race, who call themselves Pê or Pö. This in the written language is "b'ot" and is probably the last syllable of our word Tibet, the first syllable being the Tibetan word "teu" meaning "high" or "upper[1]."

A vocabulary that I took down at Chung-tien shows that the language of that district only differs in dialect from the Tibetan of Lhasa. The speech of Mi-li, on the contrary, though it contains some Tibetan words, is more nearly akin to the Lo-lo and to other Hsi-fan dialects.

[1] This is Desgodins' derivation, and Rockhill also agrees. Terrien de Lacouperie, however, derives "Tibet" from *Deba*, which means a ruler or king.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

000 they were able to stand without difficulty and to tie the rope to the body, but as we were pulling it across the rope broke and the body was again carried away.

We tied a stone to the rope and threw it across again to Ryder and Manifold, who got back to the shore in safety. We looked down stream some way but saw no more of the unfortunate Gurkha, and next morning Manifold with two men searched the river for several miles but was equally unsuccessful.

It was a sad business so near the end of our journey and we felt much depressed over it. It is, I am glad to say, the only time in my travels that any of my followers have met with any serious accident.

• 233 Li-t'ang stands in a plain 15 miles long and five miles [361] across at the widest part, but not an inch of it is cultivated. The whole is covered with grass, on which are many encampments of nomads with large herds of yaks and sheep. All grain and rice has to be brought from a distance. The height at the town we made 13,800 feet, a higher estimate than that given by other travellers[1].

361 The town contains some 300 houses, of which, at least, half are inhabited by Chinese or half-Chinese who have most of them been born here and have become very much Tibetanised, though they can all speak Chinese as well as Tibetan.

793 At one end of the town is a very large monastery, which is said to contain 3,700 lamas. As elsewhere in Tibet, the lamas are all-powerful, and the small Chinese official dare do nothing without their approval.

In Li-t'ang they are a particularly anti-foreign lot, and on the following day the head lama sent a message to us to say that he was not at all pleased at our coming, and that we must leave Li-t'ang that day. This we refused to do, and he then sent orders that no one was to sell us anything. However, the trading instincts of the Chinese were too strong to make this order effective. They dared not bring us anything openly, but at night after dark we got everything we wanted.

000 On our arrival at Li-t'ang we found three French

[1] Rockhill gives 12,914 feet: Hosie, 13,234 feet: Gill, 13,280 feet: Potosi, 13,330 feet: A. K. 13,100 feet.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

APPENDIX III

THE CLIMATE AND PRODUCTS OF YÜN-NAN.

In so large a province the nature of the country and the crops grown, naturally vary somewhat, but except in the north-west corner there is a sufficiently close general resemblance between other parts of Yün-nan. 132

Let us deal first therefore with this north-west corner which in the nature of the country and of its inhabitants is purely Tibetan, forming with western Ssŭ-ch'uan that part of Tibet which is directly under Chinese rule.

Southwards the Tibetan tract extends to about the 27th parallel of latitude. North of this line is a country of very high mountain ranges, the plains even rising to from 8000 to over 12,000 feet. The climate here is naturally colder than other parts of Yün-nan, and where heights extend from 6000 feet on the river banks to over 15,000 feet on the hill-tops, it varies much in different places. At the higher altitudes snow may fall in any month of the year, and many of the passes are liable to be blocked throughout April. In the plains the climate is less severe, but except in a shut-in river bed it never becomes hot.

Parts of this country, especially the tops of the mountains, are bare and barren, but a great deal of it is clothed in fine forests of cedar, fir, and other trees. Rice cultivation hardly exists here: even the plains are too high and cold to grow it. A certain amount of maize is cultivated, but even for this a fairly warm climate is necessary, and the bulk of the crops consist of wheat and barley. Peach, walnut and other fruit trees also exist. 241 137

The cereal products of this part of Yün-nan are however scanty and poor. It is essentially a grazing country, for good grass is to be found nearly the whole year round. 233

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

233 Ponies, mules, cattle, sheep, and pigs are extensively reared, and in the colder places large herds of yaks are to be met with.

135 Mineral wealth too is not wanting in this corner of Yün-nan. In the neighbourhood of Wei-hsi T'ing there are mines of silver and copper, and just over the border of Ssŭ-ch'uan in the semi-independent state of Mi-li (lat. 28° 10′, long. 100° 50′) gold is found in some quantity.

278 224 Among other products of the Tibetan part of Yün-nan must be mentioned musk, skins and furs, rhubarb, and other Chinese medicines.

438 This corner of Yün-nan, however, owing to the sparseness of its population and its distance from trade centres, is not at present of great commercial importance, though wool, timber, and gold may in the future become important articles of trade.

133 Let us then now consider the rest of the province. The highest plains here are at an elevation of 8000 feet, while some of the river valleys in the south of the province are even below 2000 feet. But these extremes are exceptional. The great bulk of the plains of Yün-nan lie at an average of 6000 feet, with the hill tops rising some 3000 or 4000 feet above them.

132 The climate is excellent. In winter there are often frosts at night, but not of great severity, while in the daytime the weather is usually bright and pleasant. Snow falls in the plains only very occasionally and does not lie long. All through the dry season, which lasts from the beginning of November to the latter half of May, there is no unpleasant heat. From June to September inclusive is the monsoon, and rain falls heavily at times, with fine intervals of a few days. In these intervals the hottest weather is experienced, but in the higher plains the thermometer seldom rises above 85°. By October the main force of the rainy season has been spent, though some rain may still be expected. An occasional wet day or two there may be even in the dry season, but Yün-nan, except in its north-eastern corner, is free from the continual mist, clouds, and rain which are prevalent in Ssŭ-ch'uan in the winter.

137 The vegetation of the country naturally varies much in different parts of the province. The flat part of the plains